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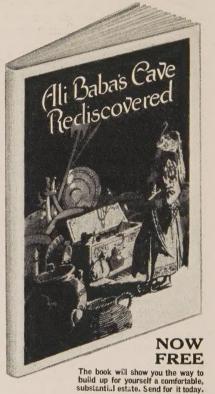
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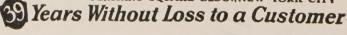
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THE CLOWN

IN HISTORY, ROMANCE, AND DRAMA
BY BRANDER MATTHEWS



ALL the world's a stage, and human life a comedy. In their various rôles, Pierrot, Punchinello, Pantaloon, Harlequin, Scaramouche, and their companion players have served humanity well, for they have made man laugh—and "a laugh is worth a hundred groans in any market."



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The MENTOR

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DECEMBER, 1924



HE CLOWN— IN HISTORY, ROMANCE, AND DRAMA

By BRANDER MATTHEWS

"All the elemental emotions—joy, sorrow, love and hate, happy heart and heartbreak—have found expression in terms of pantomime, where Pierrot, Punchinello, Pantaloon, Harlequin, and Columbine play life's primitive drama for us."



As we look back at the long history of mankind, we observe that, while the sense of humor differs widely in different countries and in different centuries, there stands out one figure whom all men at all times and in all places have been glad to laugh at or laugh with. This is the perennially popular figure which, in default of a better title, I term "The Clown"—a creature who assumes many disguises, who is called by many names, who is a chameleon, changing color even while we look at him, but who nevertheless abides throughout the ages as the eternal and irresistible laugh-maker, moving us to hearty mirth whenever we catch sight of him and whenever we hear his voice. He may be known as Maccus or Tabarin, Jack Pudding or Hans Wurst, Pierrot or Scaramouche, Pulcinella, Polichinelle, or Punch, circus clown or minstrel end man; it matters nothing what his name may be; he performs his function with unerring certainty here to-day as in the past.

He is born in the most unexpected regions; he may make his first appearance as a village "cut-up" with a liking for practical jokes; and he may end his career by becoming the favorite of a great city. He may be only a stupid lout, predestined victim of ill-concealed trickery, or he may be a wily knave, himself a past master of the art of bamboozling. Sometimes he is as gay of heart as he appears to be, mocking others while they mock him; and sometimes he is the saddest of men, arousing mirth he cannot share and carrying a heavy heart beneath his fantastic costume. He may be content to be merely a figure of fun, and perhaps he may even be proud of it; and he may feel



HARLEQUIN MASKS ♣

In Greek comedy, Harlequin impersonated an African slave and appeared in black face. This practice was discontinued for a while until Michelangelo discovered the origin of the character.

From that time on Harlequin wore a black mask

himself fit for better things, resenting bitterly the fate which condemns him to laughter when he is almost moved to tears. It is a common saying in the theater that the most humorous of comedians often regret that they are not permitted to appear as tragedians; and even when they have no tragic aspirations they are not infrequently melancholic—just as were those mighty humorists, Molière and Dean Swift and Mark Twain.

When I was a boy the greatest funmaker on the American stage was George L. Fox, the immortal clown in the immortal pantomime of "Humpty Dumpty;" and in those distant days—now more than half a century ago—a tale was told of a man who came to a physician to be cured of persistent depression. The physician could find no physical cause for this condition: and all he could do was to recommend amusement of one kind or another. "Go and see Fox," he ended by saving; and the afflicted patient answered. "I am Fox." I do not know whether or not this is a true story. I doubt its authenticity, because a few years after hearing it I found exactly the same conversation recorded in print as having taken place half a century earlier between the renowned Dr. Abernethy and the equally renowned Joseph Grimaldi, who was the G. L. Fox of his time. And a few years later again I discovered an equivalent saying put in the mouth of an unnamed physician of France two centuries and a half ago, when his patient declared himself to be Domenique, the Arlequin, the only man who could compel the aging Louis XIV to laugh. Perhaps the tale is even older; and some papyrus may be dug up in Egypt giving us the name of the melancholy comedian to whom it was ascribed in Rome or Greece—or perhaps even earlier, in the Egypt of the Pharaoh of the Exodus. It is a wise anecdote that knows its own father.

In Greece it is, however, that the clown emerges in literature. I have



PUCK, the Spirit of Mischief

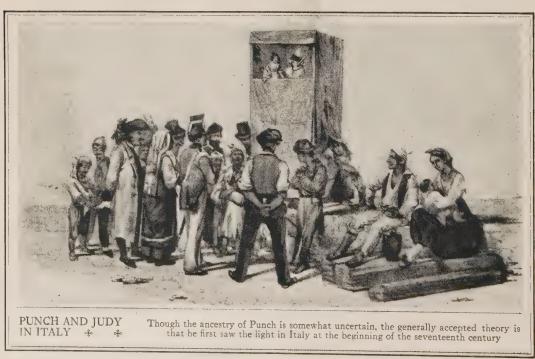
Shakespeare takes Puck from old folklore, and gives him to us in "Midsummer Night's Dream" as a playful, tricks elf—the jester to King Oberon—who plays many pranks in the woods and "puts a girdle around about the earth in forty minutes"

THE CLOWN-IN HISTORY, ROMANCE, AND DRAMA

suggested that the funny man may have begun as a village cut-up, taking liberties and playing practical jokes; and in some such capacity as this he seems to have taken part in the pagan predecessors of our Thanksgiving and Christmas festivities. In the vintage season bands of lusty young fellows went about the Grecian countryside, joking, dancing, and singing improvised lyrics in honor of Bacchus, the god of the vine. In time these annual revels developed into unpretending comic pieces—rude farces with traditional retort and slapstick humor. When at last these pieces were transported to Athens, where all things were done decently and in order, they were taken over by the state and made an annual institution.

But although they were then lifted into literature they retained their rollicking boisterousness, even in the hands of one of the world's greatest humorists, Aristophanes. His lyrical burlesques were a strange medley of soaring song, of bitter personal satire, and of sheer fun. They had as little form as our so-called "revues" or the joyful conglomerations with which Weber and Fields delighted us a score of years ago. In fact, the method of the Weberfieldian absurdities is curiously akin to that of the Aristophanic lyrical burlesque. The ancient piece, like the modern, had laughter as its chief object—spontaneous, abundant, irresistible laughter, evoked by caricatures rather than characters.

When I first read the "Frogs" of Aristophanes, which indulges in parody of popular plays (like the pieces of Weber and Fields), I found in it a clown, that is to say, a funny man, who was funny because of the unfortunate plight he was in and who was a twin brother of the funny man in that





triumphant spectacle, "The Black Crook." The parallel is singularly complete. In the "Frogs" Bacchus goes down to the place of departed spirits, taking with him his servant, Xanthias, who is so terrified by the strange sights and sounds of the nether world that he is forever wishing himself back on earth; and in the "Black Crook" the wicked sorcerer, when he retires to a desolate place to invoke his evil spirit, Zamiel, takes with him his servant, Greppo, who is as scared as was Xanthias and who keeps repeating his pitiful plea: "I want to go home! I want to go home!"

Greppo and Xanthias are only figures of fun, sketched in outline and crudely colored. They have none of the richness of the comic characters of Cervantes and Molière, of Dickens and Mark Twain. Their appeal is not to the solitary student in the library but to the many-headed multitude in the theater, where the spectators catch from one another the contagion of full-lunged laughter, unrestrained and tumultuous, like the mirth of children. Under its influence we are, all of us, children again.

Just as Greek comedy had grown out of rustic tomfoolery, and Latin

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comedy had been preceded by the farces of remote villages, so the Italian Comedy of Masks, with its fixed types and its improvised dialogue, seems to have been spontaneously evolved out of the revelings of peasants.

In the sixteenth and seventeenth centuries the strolling companies were likely to contain a dozen actors and actresses; and each of these performers appeared always in the same part, instantly recognizable by its characteristic costume. The names of these fixed types varied from troupe to troupe. We have record of forty or fifty of them; and, in any one company, there were enough to undertake all the essential parts of any ordinary plot. The young hero might be called Leandro or Lelio, and the young heroine might be Isabella or Colombina. The braggart soldier, who had to reveal his customary cowardice, might announce himself as Fieramosca or Fracasso. There might be two old men, one of them a scholar, Il Dottore, the doctor, using the Bolognese dialect because Bologna was a university town, and the other, Pantaleone, using the Venetian dialect because Venice was a city of merchant-adventurers. There would be at least two clowns, or "low comedians," or funny men—one a marvel of stupidity, Arlecchino or Pulcinella, and the other a master of guile, Scarmuccia or Scapino. To mate with these



CENSORSHIP IN 1697 *

The closing of the Italian comedy theater in Paris as pictured by Watteau. The players undiplomatically produced a comedy called "False Modesty" that satirized Madame de Maintenon, at that time the wife of Louis XIV. The result was an order from the king closing "the theater for all time"



DON JUAN OF AUSTRIA" lest in the Court of Till III.



there might be two pert and impudent serving-maids, Franceschina or Pasquella.

The chief of the band was expected to supply the plays-or at least the plots of the plays, the scenarios—the actors themselves improving the dialogue, each of them having accumulated a store of speeches appropriate to his special character.* The Italians are born actors, still cultivating the art of improvization; and as the repertory of a troop was never extensive the dialogue of a play of approved popularity was certain soon to be known by heart. In fact, the bare plots as the performers had clothed them with apt and effective dialogue were often written out in full and printed. Thus equipped with an adequate repertory, which was only occasionally renewed, these Italian

companies traveled far and wide, in Germany, in Spain, in England, and in France, sometimes settling for months (as in London) and sometimes establishing themselves for years (as in Paris). As one result of their ramblings we can trace the influence of Italian comedy in the theater of all the peoples of Europe. Shakespeare borrowed the scholar from the Italians; and Ben Jonson borrowed the boasting captain. Molière took over the method and the material of not a few of his plays: "L'Etourdi" (The Rattlebrain) at the beginning of his career as a comic dramatist and "Les Fourberies de Scapin" (The Knaveries of Scapin) at the end; and as an actor he appeared as both of the Italian types of clown, as Mascarillo, the inventive rascal, and as Sganarelle, the less intelligent creature who is easily befooled.

In the course of the years the Italian types were modified to suit different performers. Arlecchino, who had been a stupid fellow, developed slowly into the brisk and lively Harlequin of English pantomime, having a simplified Pantaloon (i.e., Pantaleone) as his inseparable companion and a less obviously transformed Columbine as his lady love. Pulcinella, who had been a Neapolitan dullard, became the dancing Polichinelle of France, later on voyaging across the Channel to appear as Punch, the irresistible and irresponsible assassin of the puppet show. Pedrolino ceased to be a country bumpkin and became Pierrot, being after a while endowed with a poetic heart in rebellion against his unpoetic garments. In his latest appearances (as in the

THE CLOWN-IN HISTORY, ROMANCE, AND DRAMA

lovely pantomime of the "Prodigal Son") he is not so much comic as pathetic. No longer is he a clown to be laughed at; he seems to us a sighing soul to be sympathized with—a transformation which would have mightily surprised the Italian comedians of three hundred years ago, playing ever for laughter and never for tears.

It is quite in accord with the best Italian tradition that the Scaramouche of Sabatini's novel should on occasion rise to eloquence and even to heroism; and that the grinning clown of Puccini's "Pagliacci" should have a broken heart. There is always an appealing dramatic effect when the spectators find the comedian capable of the deep feeling of a tragedian. "I Pagliacci" had many predecessors, including "Yorick's Love" (which Lawrence Barrett played so powerfully) and the "Wife of Tabarin," which was written for Coquelin, an artist of marvelous versatility, able to make an audience weep almost as easily as he could make it laugh.

Tabarin is a French clown, akin to several of the diversified Italian clowns, but probably not descended from any of them. Tabarin is the most famous of the jack-puddings of France—jack-pudding being the general name for the comic servant of a quack doctor. One of the most famous of these charlatans was Mondor, having his station at the end of the Pont-Neuf in Paris, vaunting his cure-alls and gathering a crowd about him by sharp and snappy

colloquies with Tabarin, who combined in himself the inconsistent qualities of both kinds of clown. He might be either quick-witted or slow-witted, making the audience laugh either by his swift repartee or by his blundering misunderstanding of his master's remarks. And so successful was he in thus amusing the crowd that every visitor to Paris made a point of going to the Pont-Neuf to hear Mondor and Tabarin engage in discussion, a verbal duel in which Tabarin always got the best of it, Mondor being only



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what is now commonly known on the vaudeville stage as a "feeder."

The method of Tabarin is as useful to-day in New York as it ever was in Paris three centuries ago. When, as a boy, I first went to the circus—which was then a modest affair with only a single ring—I listened to an interchange of insulting remarks between the dignified ringmaster and the clown, a witcombat in which the ringmaster (like Mondor before him) was always discomfited and was able to regain his supremacy only by the cracking of his long whip. Now, after half a century, the circus has swollen to be the Greatest Show on Earth; it has three rings; and its big top is so very big that the clown has had to give up all hope of making himself heard, so being thus reduced to silence he has had to multiply himself and to become one of a competing horde of pantomime funmakers.

Also, when I first went to the minstrels, I was a witness again of the potency of Tabarin's method. The stately interlocutor and the insinuating end man, "Bones" or "Tambo," had borrowed from the circus the same kind of chop-logic talk which had descended from the quack doctor and his jack-pudding. And now the minstrel show has gone with the single-ring circus.



THE DWARF SEBASTIANO DE MORRA By Velasquez

A wag in the service of the Spanish court, where it was customary for the king to keep dwarfs and tumblers for his amusement. Velasquez painted Sebastiano in the green costume commonly worn by professional jesters employed in the palace of Philip IV

But the march of progress has not left behind the method of Tabarin; and we discover its value whenever we go to a variety show and listen to a pair of sidewalk conversationalists—two clowns, one of them pouring forth a string of jokes, and the other seemingly stupid, vet cunning enough to load a verbal revolver which the other is to fire. I may go further and report that I have found the method of Tabarin as popular as ever in the summer song shows and in the multitudinous revues.

These funny men wandering down the corridors of time, from Athens of more than a score of centuries ago to New York intensely up to date, all belong to one or another of the two types of the clown. There are misguided persons who are inclined to class the court



A CIRCUS & OF YESTERDAY

An owner of an old-time circus has supplied this description of his company: "My troupe on the road was a delight to the eye. There were twelve actors, a prompter, a machinist, a commissary, eight laborers, four servants, nurses, children of all ages, dogs, cats, monkeys, parrots, birds, pigeons, a lamb. It was like Noah's ark'

jester, the royal fool, with these clowns. There is, of course, this fundamental similarity: both the jester and the clown exist to provoke laughter; that is their chief function. There is, however, this indisputable difference: the clown is jovial always and is an actor playing a part, whereas the jester is likely to be more or less morose, grim, and saturnine, not assuming a character but expressing himself. The clown is often a country fellow, a rustic; the jester is sometimes a gentleman, and he is always and necessarily a courtier, a man used to association with nobles and with kings. He may be a brave and pathetic figure, loval and high-minded as is Rahere in Kipling's superb resuscitation of the hunted Harold, last of the Saxon kings of England. (You will find the story, if you don't know it, in "Rewards and Fairies;" it is called the "Tree of Justice.") Or the jester may be the victim of a brutal betraval, as in the "Fool's Revenge," unforgettable by anyone who has seen Edwin Booth's mighty performance of the character of Bertuccio. The "Fool's Revenge," I may note, is an English rendering of Victor Hugo's "Le Roi s'Amuse" (The King Takes His Pleasure), which is also the source of the libretto of Verdi's "Rigoletto."

Shakespeare has given us three jesters: Touchstone, in "As You Like It;" Feste, in "Twelfth-Night;" and the fool, in "King Lear;" and although the first two are always acted by comedians, no one of the three can properly be called a clown. When Shakespeare uses the word "clown" he does not mean a court fool; he means the strenuously humorous actor who is known in the theater to-day as the "low comedian"—in distinction from the "light



comedian." There were funny men in England before Shakespeare's time: performers in the interludes, singers of rollicking songs, dancers of jigs. Such a clown was Kempe, for years a member of the company to which Shakespeare belonged, and for which Shakespeare wrote all, or nearly all, his plays. Kempe was enormously popular; everybody roared at him; and he made them roar by jokes very like those of Tabarin and of the Italian comedians.

In Shakespeare's company Kempe was companioned by another funny man, whom we cannot now identify; and it was for this pair of clowns that Shakespeare composed the two Dromios, the two Gobbos, Launce and Speed, Costard and Dull; and all these characters are more or less characterless—that is to say, they are mere "figures of fun," into whose mouths Shakespeare has put the kind of joke that Kempe was in the habit of

uttering. Perhaps the poet was not sorry when Kempe left the company to be succeeded by Arnim, whom I take to be a more accomplished actor, since Shakespeare supplied him with Dogberry and other characters of a richer humanity. I wonder if it is too fanciful to suggest that, when Shakespeare made Hamlet advise the players who came to Elsinore not to let their "clowns speak more than is set down for them," he was recalling his own suffering because Kempe had gone outside the text and had indulged in the irrelevant gags to which the low comedian is likely to be addicted.

Just as the king had his jester so the wandering knight had his squire, and this humble follower was often no more and no less than the eternal clown, the heroics of the master being parodied by the antics of the man. Cervantes, a playwright before he was a story teller, supplies Don Quixote with a



"BEHIND THE CURTAIN" * A modern painting that illustrates the circus of long ago, and shows the clown in a human but not familiar setting



THE CLOWN
A painting by a modern American artist, John Sloan, showing the conventional costume of the merrymaker of to-day

squire of low degree, Sancho Panza, a blundering, blamable being, amusing because of his perennial humanity. He is a clown lifted into literature by the genius of Cervantes. He is true to type, but he far transcends it. He appeals to our reason no less than to our risibility. In making Sancho what he is. Cervantes did what Shakespeare was doing in the same century when he took the traditional figure of the braggart coward and transformed him into the gigantic Falstaff-as truthful a transcript from life as Sancho, and as imaginatively conceived.

Thus we see that the clown is always with us, as he has been since the early days of humanity. The clown emerges

into recorded history in Greece and has marched down through more than two thousand years. The type may seem to alter, and it does assume manifold disguises; and yet, as the French phrase has it, the "more it changes the more it is the same." The name is modified in different countries and in different times; we see the Italian Pedrolino, who is wholly comic, becoming the French Pierrot, who is now less comic than he is pathetic; and we observe that the earlier Pierrot, who was comic, and only comic, has been transformed into the clown of the English Christmas pantomime.

Whatever its variations the type abides. The clown, now, as in the remotest past of which we have any record, is sometimes brilliant and sometimes blundering. Sometimes with characteristic inconsistency he is both brilliant and blundering, each in its turn; and while he makes us laugh he may be ready to weep as soon as we leave him alone with his real self. Life is infinitely various; and now and again we are permitted to catch a glimpse of the man behind the comic mask and to become aware of a breaking heart hidden in the breast that is grotesquely attired. We are compelled then to consider the eternal contrast between what the funny man seems to be and what he really is when he ceases to be funny, when he has laid aside the slapstick and washed the streaks of paint from his harassed and hardened face. Then he stands before us, if even for a moment only, a

THE CLOWN-IN HISTORY, ROMANCE, AND DRAMA

fellow human being with emotions as serious and as sincere as our own—a clown, but a man for all that.

It will not do to dwell too much, however, on the infrequent case of the clown being other than he seems. He is not generally a melancholy creature. He is an artist in fun-making, and no more disappointed in life or disenchanted by fate than are the rest of us. He is likely to be as contented with his lot in life as are those who flock to have their burdens lightened by his liveliness. As Lowell tells us, we may find the tragedy a bore, but the farce is ever a relief. Laughter is what we need, and it matters little to most of us whether he who supplies it be as light-hearted as he appears to be or as heavy-hearted as we may suspect. That is the function of the clown, whatever part he may play, whatever name he may be called by, whatever absurd attire he may deck himself in—to supply laughter, the laughter which is as necessary to man as digestion and sleep. The part of the clown in the economy of life is a more important one than some of us realize.



WO CLASSIC CLOWNS



Joseph Grimaldi and George L. Fox



BY ARTHUR B. MAURICE

It is in times of storm and stress that the laugh maker is most needed. It was when the clouds threatening the very existence of England were darkest that London turned nightly to Joseph Grimaldi in "Mother Goose," and, witnessing his antics, forgot for the time being the grim shadow of Napoleon Bonaparte. Grimaldi was at his greatest when the nation needed him most. Then it was that he drew crowded houses at Covent Garden. Posterity may think of that sad-faced man who played so many parts, and who toward the end of his life forced laughter when his own heart was breaking, as a mere clown; but the great Charles Dickens was proud to edit his life.

Appearing first on the stage when he was less than two years old, Joseph Grimaldi had been born to the stage. His paternal grandfather was an eminent dancer who had played on many stages in France and Italy and who was popularly known as "Iron Legs." The son of "Iron Legs," a native of Genoa, Joseph's father, traveled to England in 1760 as dentist to Queen Charlotte. But only for a time did he confine his attentions to the royal teeth. Soon he was teaching dancing and fencing, and occasionally appearing on the stage in a clown's part. Finally he was appointed ballet master

at Drury Lane Theater, a post he long held.

Besides being ballet master he shared in many of the performances. He played the part of the Shipwrecked Mariner in the pantomime of Robinson Crusoe when his son Joseph, who had been born in London, December 18, 1779, made his first bow to an audience as the Little Clown. The child was then just one year and eleven months of age. By the time he was three years of age he was a regular member of the company at Sadler's Wells Theater, being usually cast in the arduous part of a little monkey.

For practically his entire life Grimaldi was on the boards, and his



name was familiar to all theatergoing people of his time. In an age when social barriers were more rigid, and the pursuit of the theater in any form was held to be a somewhat ignoble profession, he knew many of England's great men. Lord Byron was his friend, and just before the poet started for Greece on that journey from which he was not to return he presented the clown with a snuff box which Grimaldi always treasured as one of his most precious relics.

Grimaldi's fame reached its height in the production of "Mother Goose." It was first played at Covent Garden Theater on the evening of December 26, 1806, and ran for ninety-two nights, the remainder of the season. That fame stayed with him till his death on May 31, 1837. But happiness passed: His last years were clouded. His health gave way. With



his beloved wife and wild son dead he continued to make grimaces while his own heart was breaking. He did not live to realize his last ambition, which was to see the publication of his memoirs. Perhaps his spirit found content in the knowledge that Dickens edited them.

When George L. Fox climbed to eminence he was acclaimed as "the Grimaldi of America." To indicate the importance of Fox in his day, it may be said that the part of Humpty Dumpty was as inseparable from the name of George L. Fox as the name of Joseph Jefferson became inseparable from the part of Rip Van Winkle. Fox, like Grimaldi, was of a theatrical family, and, like Grimaldi, began young, making his first stage appearance in Boston in 1830 when he was five years old. He played Phineas Fletcher in "Uncle Tom's Cabin" during the famous run in New York City in 1853-54. His "Humpty Dumpty" ran for ten consecutive weeks at the Olympic Theater in New York, and in that city alone he played this part 1,268 times.

On George L. Fox's life too the curtain fell darkly. He was last seen upon the stage at Booth's Theater November 25, 1875, "the saddest, saddest clown that ever chalked his face." Appropriately it was in "Humpty Dumpty." For some time previously he had given evidence of mental affliction, and that night, after the play, it was thought best to take him to an asylum. He died two years later.







HE LORE OF HAR-LEQUIN, PIERROT, AND SCARAMOUCHE



By RICHARD DEAN

Comedy characters are as old as history. The origin of some of them extends even beyond the span of written records. Their mission has been to personify in an exaggerated manner the humor of life. For that reason Harlequin, Scaramouche, and Pierrot are as amusing to-day in their modified and modernized costumes as they were centuries ago.

It is a far cry from the Golden Age of Greece to the modern

days of motion pictures. Still, through all those vears one comedy character has succeeded in

keeping himself in the limelight. He leaps across the stage to-day just as he did two thousand years ago. He has retained the essential features of his make-up, but as he bounded from the stage of one century to that of another he filched some tempting ornament from the costume of one age or was presented with some symbolic decoration in another. His name is Harlequin. He is the most ancient of all comedians.

Twenty centuries ago he impersonated an African slave and, so as to better carry out the illusion, smeared his face with soot; to-day he wears a black mask. Then, he covered his body with a tight-fitting goat or tiger skin; now he comes out dressed in parti-colored and spangled tights. At his first

appearance his head was shaved; the modern Harlequin wears a black skullcap.



When he made his first bow he wore socci (the low, light shoe or sock of comedy) to make himself as short as possible and so not obstruct the spectators' view of the tragedians, who wore high, thick-soled boots called "buskins" and performed back stage; to-day he is shod in thin kid pumps.

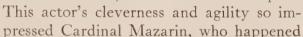
The fluttering pennant that Harlequin sometimes wears above his ear represents a rabbit's tail that he acquired during the fifteenth century because of his proneness to turn tail and run from danger. His diminutive headdress is a gift from Henry III of France, who presented the popular impersonator of Harlequin of his day with a dilapidated hat that had become too small



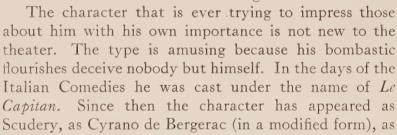
THE LORE OF HARLEQUIN, PIERROT, AND SCARAMOUCHE

for the royal cranium. Harlequin's suit was not always the gorgeous raiment of symmetrical lozenges that it is to-day. At one time he was known as Trevelino, which means "wearer of rags," and was valet to a stingy doctor, who passed on his discarded garments to Harlequin. At that time Harlequin's wardrobe consisted mostly of odd-shaped patches of numerous colors sewed onto an exceedingly flimsy foundation. During the seventeenth century these patches took the shape of diamonds, and since that time there has been but one alteration; the transformation of the diamond into the long narrow lozenge.

The first comedian to popularize the character, and the most famous of all Harlequins, was an Italian actor by the name of Guisseppe-Domenico Biancolelli, known as "Dominique."

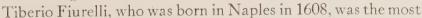


to see him perform in Vienna in 1659, that the prelate induced the comedian to join the Italian Comedy troupe then in Paris. Dominique's wit, charming personality, and spirited interpretation soon made him a favorite at court and the idol of the theatergoers.



Tartarin, and at the present time in types like the "Show-off."

Originally Le Capitan wore a conspicuous costume of broad green and yellow diagonal stripes. During the middle of the seventeenth century he adopted the Spanish style and dressed in black from head to foot. He always carried the longest rapier forged by the armorers of his period. He was a bold, boisterous, blustery personage who "feared nothing but danger." He fought with his eyes closed because the sight of his dismembered adversaries was repulsive to him. He was ever boasting of his conquests of hearts, and claimed that the meshes of his chain mail were gold rings—trophies from his feminine admirers. In reality he was a coward, a thief, and a most unsuccessful gallant.





PULCINELLA (1685)



LE CAPITAN SPAVENTO (1577)



TARTAGLIA (1620)

THE LORE OF HARLEQUIN, PIERROT, AND SCARAMOUCHE



PEPPE-NAPPA

noted impersonator of this character. So popular was his interpretation of the part that his stage name, "Scaramouche," eventually supplanted the generic term Le Capitan.

Scaramouche was the son of a cavalry captain. At the age of twenty-five, after a checkered and inglorious youth, he joined a troupe of Italian actors. In an incredibly short time his skill as a dancer brought him success. His fame spread over Europe, and eventually he was invited to join the Italian players in Paris. It was here, when Scaramouche was the shining star of the Parisian stage and Louis the Great was two years old, that a friendship was formed between these two that lasted for over PAGLIACCIO fifty years. When the king was a baby, Scara-



mouche was under orders to appear every evening at the bedtime hour to amuse him with funny faces and weird noses and the music of his guitar.

Pierrot is a mere upstart when ranked with Harlequin. He made his first appearance at the end of the sixteenth century and is a foster brother of Harlequin. He was known by the names of Pedrolino, Peppe-Nappa (in

Sicily), Pagliaccio, Gilles, and finally Pierrot.

Molière is said to be responsible for this character's adoption by the comedies. Harlequin, up until the time that Dominique had played the part, had always represented a dull, stupid, slow-witted person. Dominique, who was well-bred and intellectual, could not prevent his natural personality from transfusing the character he impersonated. The result was that Harlequin lost his heaviness and sluggishness, and the Italian comedies one of their stock characters. The comedies needed a simpleton, and Molière made Pierrot take the part. To convey the impression that Pierrot was a clod and a country yokel, Molière dressed him in the white linen smock worn by the French peasants at that time. To this day Pierrot wears the white costume of the peasant and still plays the part of a shy, lackadaisical rustic.

Centuries ago Harlequin, Scaramouche, and Pierrot made their first bow on the stage of comedy and asked permission to amuse the world. They have played before countless audiences, and have played their parts well.



PAINTERS OF YOUTH AND HAPPINESS

THE COMEDY OF LIFE REFLECTED IN THE ART OF FRENCH MASTERS



In the Louvre, Paris

THE CLOWN, By Jean Antoine Watteau

IN NO country has the joy of living been reflected in art with more zest and vivacity than in France.

Watteau! Lancret! Fragonard! Names that conjure up visions of delight—painters of the exquisite fashions, the engaging foibles, the gay diversions of their time. Their pictures fairly radiate happiness; and we of to-day, living two centuries later, still feel their charm, and share the joyous spirit of their scenes.



GILLES AND HIS FAMILY, By Jean Antoine Watteau (1684-1721)

Pierrots and acrobats, strolling players and mountebanks, were the first subjects that charmed Watteau's pencil. As he progressed, his work fell into three separate groups: pictures of Italian comedy figures and decoration, of military scenes, of pastorals. "Gilles (zheel) and His Family" shows a favorite comedy character, in a costume of delicately colored satins. Watteau was expert in a number of things, and one of them was the weaving of soft fabrics that suggested airy ease and pleasantries. Watteau, the cynic, the unhappy seeker after the unattainable, was "a painter of Utopias, of a country refreshed by fountains, peopled by naiads, a country lovable and radiant, where fields are full of music, where villages are gay with weddings, coaches, ceremonies, and festal attire." His painting methods were unique. The canvas was first rubbed with oil before the colors were applied. "His pictures," said Constable, the great English landscapist, "looked as if painted in honey—so mellow, so tender, so soft, and so delicious." The "little master" had no equal among the eighteenth-century French painters. With him was born a romantic school that has remained an active influence in the art of impressionistic painting



THE MASQUERADE, By Jean Antoine Watteau

Gayety and merrymaking were the keynotes of Watteau's art. Yet his own nature was tinged with bitterness and discontent. He was born of Flemish parents, in the town of Valenciennes, France, in 1684. When he was seventeen he walked to Paris to seek his fortune. Poor, hungry, moody, and ill, the boy who was to become preëminently the painter of luxury, elegance, and frivolity was glad to find work at three francs a week. Later, he entered the studio of the celebrated decorator Claud Gillot (zhee-o), who inspired his protégé to paint "lovers and nymphs and the light life of the Italian comedy." Within less than ten years he was recognized as a colorist and designer of original genius, and before he was thirty he had been elected to the Academy and had become celebrated as a "peintre des Fètes Galantes." Palace gardens and the estates of rich patrons offered backgrounds for his graceful pictures of exquisites at play. He was the most sought-after painter of his day, but at thirty-seven he was dead of a malady of the lungs that attacked him in youth. He passed away suddenly as he was trying to finish a crucifix for a friend



In the Louvre, Paris

THE YOUNG GALLANT, By Jean Antoine Watteau



In the Louvre, Paris

THE CHARMER, By Jean Antoine Watteau



In the Louvre, Paris
INNOCENCE, By Nicolas Lancret (1690—1743)

Lancret (lahn-cray), unlike his friend Watteau, was born to a life of wealth and luxury. Paris was his native city, his birth year 1690. His admiration for Watteau influenced him to study under Gillot, who first set the vogue for the type of painting that vivified the idyllic charm of rural pastimes. Watteau was Lancret's model, and for a number of years they worked together and were close friends. Eventually they quarreled because of Watteau's jealousy of the younger painter at the time they were both admitted to the Academy. Lancret's industry was prodigious. At his death, in 1743, he left a rich legacy of engravings, drawings, and paintings



In the Louvre, Paris
THE MUSIC LESSON, By Nicolas Lancret

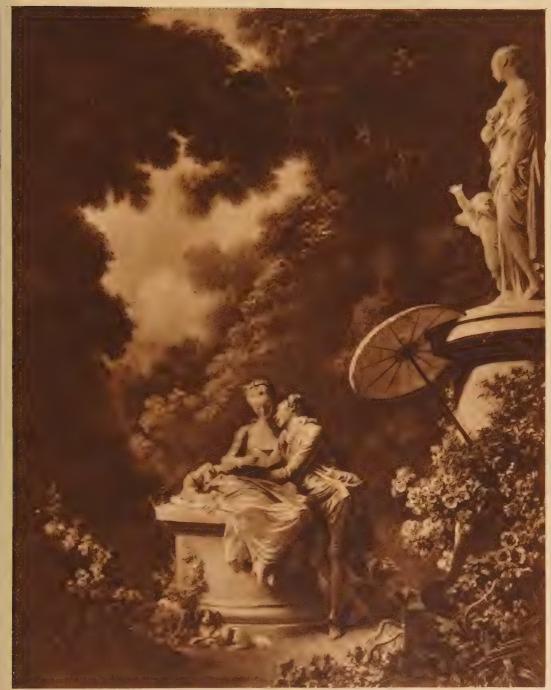
Of the nine pastels by Lancret in the famed collection of the Louvre, the two panels here reproduced are the most familiar. The costumes are those of the period following the reign of Louis XIV. Lancret devoted himself almost exclusively to showing idle lords and ladies making love and music, dancing and feasting, in the open air. In pose and subject his pictures are comparable to those of Watteau, but he had far less daring and imagination, and his colors lacked the jewel-like radiance of Watteau's magic palette. Frederick the Great so greatly admired the French artist that he purchased twenty-eight of his finest canvases for the adornment of his palaces



In the Frick Cottection, New York

THE LOVER CROWNED, By Jean Honoré Fragonard (1732-1806)

Fragonard, painter of glamorous fantasies of love and youth, was cradled in the French village of Grasse, among flower gardens and groves of orange and olive trees. His father, urging upon the boy a life of commerce, apprenticed him as clerk to a notary, but young Jean, under the spell of his native countryside, rebelled and vowed he would paint the romance and beauty that he saw all about him. It was his mother that helped him off to Paris on a fateful day in 1748, when he was in his sixteenth year. Together they arrived at the door of the great Boucher (boo-shay), then the reigning painter of France. Fragonard's first task in the studio of Boucher was to copy designs for the weavers of the Gobelin and Beauvais tapestry workshops. For several years he painted under the eye of his patron and received special favors from the king, including a trip to Rome, where he stayed for five years



In the Frick Collection, New York

MEMORIES, By Jean Honoré Fragonard

When Fragonard returned to France from Italy he gave free rein to his fancy. His painting "The Swing," in the Wallace Collection, London, influenced many similar commissions. He made for Madame Du Barry the world-famous series of five pictures called "The Romance of Love and Youth," idealizing the story of Louis XV and his favorite. 'The series included "The Lover Crowned" and "Memories.' Fragonard painted miniatures superbly, and small portraits. All his outdoor pictures betray his genius as a landscape painter. When he married he turned from piquant revels to domestic scenes. Late in life he was caught in the tempest of the French Revolution, and evil days fell upon "Little Father Fragonard." With him, when he died, in August, 1806, passed the last of the great painters of French elegance, fickleness, and sophistication



HUNT THE HANDKERCHIEF, By Nicolas Lancret



THE SEESAW, By Nicolas Lancret



THE FOUNTAIN, By Jean Antoine Watteau



THE DANCERS, By Nicolas Lancret



MISS APPY, By François Hubert Drouais (1727-1775)

During the reign of Louis XV Drouais became the vogue as a portrayer of pretty women and children. He came from a noted family of artists. Both he and his father were attached to the court of their monarch



In the Wallace Collection, London

THE BOY IN RED, By Vigée Le Brun (1755—1842)

The studio of Madame Le Brun was often brightened by the laughing faces of youthful sitters. Her own buoyant nature is reflected in portraits such as this one of the boy in the gay red jacket. Her reputation as "the greatest woman artist" few dispute. During her career she painted nearly a thousand pictures



In the Wallace Collection, London

THE FAIR-HAIRED BOY, By Jean Honoré Fragonard

THE MOST FAMOUS PAINTER OF MIRTH

FRANS HALS THE ELDER, OF ANTWERP AND HAARLEM



In the Metropolitan Museum, New York

THE SMOKER

DMIRED by many as much as Rembrandt, and by some even preferred to him, Hals is particularly distinguished among the Dutch masters as a painter of laughter. No one could do the "outside" of a man better than he. His portraits show splendid physical types, full of expression and fine color, though they lack the "shadowed mystery" of Rembrandt. Hals had a facile hand, and few of the masters equaled him in technic. Perhaps he painted almost too easily. He was satisfied with catching the obvious characteristics of his subject and reflecting them vividly on the canvas. He had not the penetrating insight and great humanity of Rembrandt, but his marvelous capacity for seizing the expression of a moment in a human face and painting it with fidelity made him famous and brought him many patrons.

Hals was an aristocrat by birth and disreputable by choice. Members of his family were burgomasters and aldermen for nearly three hundred years. He was born in

Antwerp in 1584, and his life from earliest years seemed to be about equally divided between art and pleasure. He had a session of real prosperity and might have become rich, but he loved the tavern as much as his studio; and, as he worked very rapidly and produced a vast amount of work in a short time, he had plenty of leisure for the tavern. From the time he was thirty-three until he was fifty he lived in Haarlem; and, while he had plenty of work to do, he grew poorer and poorer, until at length he could not even afford to buy suitable colors for his painting. From that time on the end was in sight. He got heavily in debt; his house was seized and the contents sold; and finally, when he was over seventy years of age, an appeal was made to the municipal council to support him. So one of the greatest painters of the world lived out the last years of his life miserably on fuel and food supplied by the town and on a paltry annuity of eighty dollars.



In the Louvre, Paris

THE MARKET GIRL



In the Royal Museum, Amsterdam

THE JESTER



In the Metropolitan Museum, New York

YONKER RAMP AND HIS SWEETHEART



THE MERRY TRIO



In the Royal Museum Amsterdam

A JOLLY FELLOW



EVERYBODY HAPPY



In the Wallace Collection London

THE LAUGHING CAVALIER



HE ORIGIN OF * PUNCH AND JUDY

BY J. PENNINGTON

When Punch bangs Judy over the head with his stick, throws his murdered infant out of the window, cheats the policeman, the hangman, and even death itself, and lives to rejoice in his crimes, his every act is significant because it is governed by ancient traditions. Scholars still debate, in books and in essays, the origin of Punch himself and of his wife, Judy. The murder of the child is traced to its source; the stick Punch uses for

his crimes is of ancient lineage. And the minor members of his troupe, figures that change from century to century and in different countries—the dog Toby, the horse Hector, the green monster, the policeman, the hangman, and the skeleton Death—have about them the odor of ancient days.

What was the origin of Punch? There are several theories. One is that he was the original Pontius Pilate in the mystery plays. In the days when all church services were held in Latin, the clergy, in

an effort to make the meaning of the mass and the stories of the Bible clear to their ignorant flocks, themselves enacted on the altars the dramatic narratives of the Old and New Testaments. With the introduction of Herod into these religious performances, their solemnity was threatened because he soon became a comic figure who raged about the stage, shouting and bellowing at the top of his lungs. It seemed impossible to curb him because his antics relieved the seriousness of the spectacle to the delight of the people; and so these dramas were given after the service, instead of as part of it. Finally they were driven out of the church altogether; the clergy ceased to be the actors and the plays were given on three-storied wagons that traversed the streets of the old English towns. The actors were members of

the various trade guilds. Punch, it is asserted, represented Pontius Pilate; Judy is Judas; and Toby is the dog that accompanied the young Tobias. The only survival, in the modern puppet show, of the original miracle play, the only mark of identity for both Pontius Pilate and Punch, is the club with which Punch belabors all within reach. In the miracle plays, Pilate always carried a club, called a "mall," made of leather and stuffed with wool.

Some scholars trace Punch back to Roman days and see in a little statue of Maccus, a Roman comedian, his earliest prototype, because this ancient figure has the hooked nose and humped back that set Punch apart from

all other puppets. The Italians offer two distinct stories of his origin with them. According to one, a number of strolling players near Naples were outwitted and beaten at their own game by a native vintager named Puccio d' Aniello, whose grotesque appearance and natural wit put to shame their make-believe efforts. They were so impressed with the antics of this vokel that they induced him to join their company; and so great was his popularity that, upon his death, another actor

was dressed and masked to resemble him. The figure became traditional in Italian comedy; took its place among the puppets and accompanied them on their migrations into France and England. According to the other story, Punch was the invention of an Italian comedian named Silvio Fiorello, who lived in the seventeenth century, and who introduced him into the impromptu comedies then popular.

In France he appeared during the reign of Louis XIV as one of the puppets of the dentist showman, Jean Brioché. But here, as in England, he is sometimes indentified with Pontius Pilate in the ancient mysteries, because the French for Pontius is Ponche.

When Punch came to England puppet shows were already popular. They were called "motions." One of the most famous



first drew for children's books. Later he turned his hand

to caricature



puppet showmen in England, named Powell, set up his booth in Covent Garden just opposite the Cathedral of St. John; and when the church bells tolled, his performance began, so that people with pious intentions were often lured from divine service, and went to see the antics of Mr. Punch instead. Powell's competition grew so keen that the church lodged a bitter complaint against him in an effort to drive him from his position in Covent Garden.

It was Powell who introduced Punch into other Scripture plays given with marionettes, and when the story of the flood was presented and Noah was seen anxiously studying the heavens for signs of rain, Punch would stick his head from between the curtains and say, "Hazy weather, Mr. Noah." In England, as in France, Punch became a

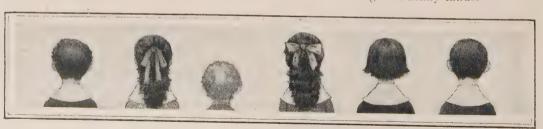
In England, as in France, Punch became a satirical weapon. "A Second Tale of a Tub, or the History of Robert Powell, the Puppet Showman," was said to be an attack upon Robert Walpole, the famous English statesman. The "Tatler" and the "Spectator" both refer to Punch and Judy performances; and Pepys, in his diary, mentions them.

When the Italian Pulcinella came to France he changed his costume. In Italy he wore white baggy clothes, but in France he adopted the styles current at that time, and has ever since appeared in the red, green, and gold costume now identified with him. In the Punch and Judy puppets familiar to modern children there is often the figure of a green monster. The origin of this monster is amusing. George Sand, the famous French

novelist, and her son, Maurice, devised a puppet theater at Nohant for their amusement; and at her son's request George Sand fashioned a green monster out of an old pair of velvet bedroom slippers. When this puppet show became famous, as it did in time, the green monster became one of the regular characters in puppet plays, and finally appeared among the actors of the Punch and Iudy performances.

It is a strange survival, this of Mr. Punch. Why a character whose actions are contrary to all the laws of religion and morality, and who escapes the consequences of his crimes, should remain popular throughout many centuries is something of a mystery. He is probably a composite figure made up partly of the Pulcinella of the Italian comedy, partly of the figure of Pontius Pilate in the Scripture plays, and partly of the figure of Vice in the allegorical dramas known as "Moralities." The killing of the infant is probably a survival of the mystery play, "The Massacre of the Innocents," based on Herod's murder of the children.

But whether Punch is the invention of an Italian comedian with a somewhat similar name, whether he gets his name from the Italian word for chicken because of his squeaking voice, or whether in England he got it from the British provincialism "punch," meaning small and fat, no one can prove. At any rate he is of an ancient tradition, and his survival is absolutely justified by the amusement he has afforded children of all ages in many lands.





The oldest known member of the piano family is in the Metropolitan Museum of Art, New York City. It is a gentle old musical patriarch, and its whole name is "Gravicembalo col Piano e Forte," or "Harpsichord with Soft and Loud"—the title given to it by its inventor, Bartolomeo di Francesco Cristofori, an Italian who was born in Padua in 1665 and died in 1731.

Of course there had been many keyboard instruments before the pianoforte. As early as the second century B. C. there was a hydraulic organ in Alexandria. The clavichord, a more immediate cestor of the pianoforte, was probably invented by a monk in the fourteenth century who got his idea from the dulcimer, an instrument of stretched wires, played on with light hammers.

The clavichord was so arranged

that when the key was pressed it touched the string by means of a metal or wooden tangent. Other close relatives of the pianoforte were the spinet, the virginal (literally, an instrument suitable for a young girl), and the harpsichord, all of whose actions consisted of a key with a jack supporting a quill or plectrum which plucked the strings. This produced a loud tone, incapable of variation except in the case of the harpsichord, which instrument had one or two extra keyboards and additional strings, so that a charmingly delicate tone resulted.

Cristofori was familiar with all of these early instruments, and in fact was known as the best harpsichord maker in Padua. He did not stay there long, however, for Prince Ferdinand de'Medici, son of the Grand Duke Cosimo III, persuaded him to come to Florence and to be established there under the patronage of the Medici, now a dissolute family, but with one patron of arts to its credit in the person of Ferdinand, who was himself a skilled harpsichord player.

So it was in Florence under this inspiration that Cristofori worked out his invention. By 1711 he had made four pianos, but the one illustrated here is the earliest existing one. It is dated 1720, and signed with Cristofori's name.

It is plainer and sturdier than many of the clavichords and harpsichords that surround it in the museum, for it has heavier strings,

which cause more vibration and necessitate a stronger body. Its action is simple compared to modern pianos, and consists of a series of tangents influencing each other, like the scheme of the old woman in getting her pig over the stile. Pressure on the key moves an intermediate lever, which hits a hopper and at the same time removes the damper from the string above, so that the latter can vibrate when

the hopper hits the hammer, which in turn shoots up and strikes the string. Cristofori also developed various checks and controls which gave more tone and made his invention more

Many were the vicissitudes that this old instrument went through before it reached its present safe seclusion—being sold at a public sale, traded for wine by a piano tuner, and relegated to a corner as a mere heirloom until its true venerability was recognized. It is now in the Crosby Collection in the Metropolitan Museum of Art, New York.

Not only is it the earliest piano in existence, but it is one of the only two surviving pianos made by Cristofori; the other one, dated 1726, is still in Europe.



Metropolitan Museum of New York

valuable.



HE MOST ROMANTIC * LOVE STORY * * IN MUSICAL HISTORY *

BY HENRY T. FINCK

To the inspiration of love the world owes the best of Robert Schumann's songs and piano pieces. The image of his beloved was forever in his mind when he composed. "I owe all my music to you," he once wrote to

her. In another letter he referred to his famous "Kreisleriana," "in which you and the

thought of you play the chief rôle." In his "Scenes of Childhood" he recalls in the music and the titles the days when he used to entertain little Clara in the twilight hours.

Who was this girl to whom the world thus owes the best fruits of Schumann's

genius?

Clara Wieck was hername. Herfather was a famous music teacher, of whom

Schumann took lessons. Wieck liked his pupil, Schumann, so much that he asked him to live in his house, treating him as if

he were an accepted member of the family. Robert never forgot his first meeting with Clara: a little girl of nine years sitting at a table writing in a copy book and now and then looking at him furtively with her big black eyes. Nor did he ever forget that day in November, 1835, when he got his first kiss. She had lighted him downstairs and he had declared his love.

As for Clara, "When you gave me the first kiss," she subsequently wrote, "I thought I should faint away; I could scarcely hold the candle that was to show you the way."

Up to that time the course of true love had run smoothly except that Robert had foolishly fancied for a time that he would like to marry another girl, and had actually become engaged to her. But he soon discovered that this infatuation had been merely "a summer night's dream." This aberration never would have occurred had not Clara been away from Leipsic—she had been sent to Dresden to study. When she

came home she was terribly distressed on hearing that Robert was engaged to another girl. She started on a concert tour, but her heart was no longer in her work. "Clara plays reluctantly and seems disinclined to do anything," her father wrote from Hamburg.

The kiss made everything right again, except, to be sure, for the other girl. Her heart, however, one is glad to know, was not broken; she married another man and presumably lived happily ever after.

Like a thunderbolt from a blue sky suddenly came Wieck's furious opposition to his daugh-

ter's love affair, which someone had divulged to him. He addressed her in the rudest language, threatening to shoot Schumann unless he broke off with her at once; and he made her give back all the letters Robert had written to her.

For more than a year the two could not meet or even exchange letters. Robert sent her his F sharp minor sonata,

which he dedicated to her, and of which he once said that it was "one long heart-cry for her;" but he got no answer to this

echo of his passion—through no fault of Clara's, you may be sure.

One day she sent a friend to beg him to return her his letters, which her father had compelled her to send back to him.

Robert knew then that she still loved him. He said he would keep his old letters but write her as many new ones as she wanted. In return, would she write him, if only a simple "Yes."

"Merely a simple 'Yes' you ask for?" she replied. "It is such a short word—but how important! Yes—should not a heart so full of love as mine is be able to utter that word with all its soul? I do it—from my inmost depths I whisper to you an eternal 'Yes."

But the father remained hostile, inexorable. One wonders why he should have tried so hard to crush this love affair, when he was one of the first to recognize and freely acknowledge Schumann's musical genius. Partly it was a question of money. Robert Schumann might have earned a good

deal as a pianist, but that career was knocked out by a foolish experiment he had made to increase flexibility by means of a mechanical appliance. The result was that the first finger of his right hand became permanently lamed. He therefore had to rely on his pen for an income. His compositions in 1838 brought him only a beggarly \$75 a year! His work as editor of a musical paper added nearly \$700 to that; not enough, even in those days of cheap living, to support a family on.

The main reason, however, why Wieck did not want his daughter to marry was that he was afraid domestic duties would interfere with her brilliant and profitable career as a

pianist. She was already numbered among the foremost players of the time.

An amusing illustration of this occurred at the court of the King of Holland. After Clara had played, his majesty praised her, then, turning to Robert, said, "Are you musical too?"

When Wieck gradually realized that the affection of these two lovers was too strong for him to break, he became more and more furious. To Clara he wrote a letter which, in her own words, was "so extremely insulting that I asked myself in dismay if it could have been written by my own father."

Nothing was left to do but to let the law of the land decide the

The scene in court has been thus described: "The angry father cast looks of fury on his child and her lover alternately; the suitor bore himself with dignified self-restraint; the daughter, feeling as though 'nailed to her chair,' was trembling and pale with conflicting emotions. Wieck's language was so uncurbed, his denunciations so violent, that he was repeatedly ordered to be silent by the president."

The court decided in favor of the lovers,

and when for the first time she signed a letter "Clara Schumann" she wrote under it, "Oh, what a wonderfully sweet name!"

The marriage of the Schumanns, as one of their biographers has observed, "was a union of greatest importance not only to themselves but to music. Both were true companions in an ideal struggle, Clara Schumann continuing her career as a splendid interpreter of the classics, and, at the same time, tenderly watching over her husband's health. Honor though it was to be Robert Schumann's wife, it required a great character and supreme devotion. Looking at his happy family life, reading his expressions of gratitude, esteem, and love for his wife, hearing

those who have seen him play with his children, it is not only the artist but also the man Schumann for whom we feel a deep sympathy. His disposition was not wholly free from features of a less agreeable nature. His sensitiveness and taciturnity often made him appear in an unsympathetic light. But this was only a sign of the deep-rooted disease, which developed so steadily and which so early wrecked his mind and body."

Conjugal love was as deep a source of inspiration to Schumann's genius as romantic love had been. In the year of his marriage and the two or three

years following it he wrote the best hundred of his songs and his greatest orchestral works. Then came the tragic years culminating in Schumann's insanity. Clara was a loving nurse, and, besides caring for him and their children, she found time to give those recitals at which music lovers first became acquainted with her adored Robert's works.

As a widow, for forty years, she continued to play and to teach. At seventy she was still numbered among the best pianists. Seven years later her funeral was attended by her children and many grandchildren.





OF THE SOUL

BY ROGER DANIELS

In 1833 a young Englishman, ill and weary for home, took passage on an orange boat from Sicily to France. In the Bay of Bonifacio the wind died and for a full week there was unending fog, the danger of unfelt tide and current, the mystery of a leaden sea. From the impenetrability, where all things seemed at a halt, as they seem in the despairing moments of men's lives, there came the hymn, "Lead, Kindly Light": words set down by the young passenger. It was out of loneliness and heartsickness that the lines of the immortal hymn took form. The young Englishman was John Henry Newman, then a university man of thirty-two. Later he became the great leader in religious discussion; and finally left the Church of England for the Church of Rome, in which he became a cardinal.

The music for Newman's words came years later. In 1865 Dr. John B. Dykes, a man of note as organist and composer, was walking one day in the Strand, the busiest of London thoroughfares. And there, strange to say, amid the hubbub of the city, the melody grew in his mind so that, when he returned to his study, he set down the

notes of "Lead, Kindly Light."

The hymns that live in the heart are those that fill a need no cynic can explain. To them the individual turns spontaneously; to them whole peoples turn in time of trouble. When America mourned for Warren Harding, it was in these that the people sought expression: "Lead, Kindly Light," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "Abide with Me," "My Faith Looks Up to Thee," and "Rock of Ages." And, in an earlier national loss, a vast assembly with bared heads took up William McKinley's dearest hymn, "Nearer, My God, to Thee," and sang it verse by verse spontaneously when the last homage was being paid that President before the Capitol.

There is no telling whence such hymns may come to enrich our spiritual literature. Sometimes a great hymn has come from an incident of small moment in itself. Such is the story of "Jesus, Lover of My Soul." Charles Wesley, so the story runs, was seated at his study window. Above, a hawk circled and swooped and dropped; beneath the bird of prey a smaller bird darted a-flutter. Each effort at escape met a checkmate from



CARDINAL JOHN HENRY NEWMAN Who wrote the words of "Lead, Kindly Light"

the hawk, until at last the little bird swerved, darted through the window, and took refuge

in the bosom of Wesley's coat.

Wesley had a genius for hymnody. The total of hymns that he composed is close to 6,500; those of them that have been published number 4,000. And, of these, the hymn that is perhaps best known was brought to him by a helpless little bird. It is to him that the title of "greatest hymn writer of all ages" has been given, and many that he wrote are in use to-day. At Christmas time millions of voices pay tribute to him in "Hark, the Herald Angels Sing."

Wesley was born in Epworth, Lincolnshire, England, in December, 1708, and came to America in 1735. With him came his brother John to take charge of Christ Church at Savannah, Georgia. The church is still standing. Illness soon sent Charles Wesley home, and his brother, after dissension in the church, followed. The brothers were collaborators in hymn writing, John himself

achieving a place of note.

It has been said that no other hymn has laid so broad a grasp on the English-speaking world as "Rock of Ages," whose author was August Toplady. It was the favorite of Gladstone and was sung at his funeral in Westminster Abbey. It was the consolation also of the prince consort, husband of

Queen Victoria, and by his wish was sung to him in his last illness; and it was the hymn that gave surcease to General James E. B. Stuart, the Confederate cavalry leader, when he was dying in Richmond after the Battle of the Wilderness.

Though "Rock of Ages" has given peace and hope to millions, it was the work of a man whose life was one of suffering-a constant struggle against physical odds. "His mental power," says one who knows, "was marvelous, but his body was as brittle

as glass."

"Abide With Me" was written by a pious man who came of a family of poor Scotch fisher-folk. Like Toplady, H. F. Lyte waged a heroic struggle between the spirit and physical ills. He was the curate of the church at Lower Brixham, Devonshire, England, and the hymn came to him at the end of his days. The story has been written by his daughter:

"The summer was passing away and each day seemed to have a special value as being one day nearer his departure." Then came a busy Sunday when he was too ill to preach, "but he did preach amid the breathless attention of his hearers. In the evening he placed in the hands of a near relative

the hymn, 'Abide with Me.'"

A few weeks later he left England for France, never to return. He died at Nice on November 20, 1847, two months after writing the hymn, and he lies buried in the

little English cemetery there.

The music, "Eventide," now accepted for this hymn, was composed by Dr. William Henry Monk, a noted London organist. Fourteen years after Lyte's death he chanced to read the poem, went quickly to the organ

and created the setting.

In 1830 Ray Palmer, fresh from Yale, came to New York, at the age of twenty-two, to teach. One day he found a description, in German, of a suppliant before the Cross. He was touched, made a translation, and added four verses of his own. It is these four that comprise the well-loved hymn, "My Faith Looks Up to Thee." Of them, Palmer wrote later: "I wrote what I felt. I had not the slightest thought of writing for another eye, least of all of writing a hymn for Christian worship. It was born in my heart and demanded expression."

Before he died, in 1887, Palmer saw his hymn spread over the world. He entered the ministry two years after he wrote it, becoming pastor of the Central Congregational Church at Bath, Maine, and he died at

Newark, New Jersey.

The great hymn that stands above controversy, that is perhaps most sung of all, is "Nearer, My God, to Thee." It was written by a woman, Mrs. Sarah Fowler Adams. She was a Unitarian, but the hymn is sung in churches of various denominations the world over.

Leigh Hunt called Mrs. Adams "a mistress of thought and tears." Robert Browning, who also was her friend, took a

warm interest in her work.

The Rough Riders of the Spanish-American War were gathered from many levels and many corners of the world; they were men of varying character and faith, and some of no faith. Yet, at Guasimas, when they stood over the graves of their fallen comrades, they sang together, "Nearer, My God, to Thee." It was this hymn that President McKinley himself asked be sung at his funeral.

Three lands have created "Nearer, My God, to Thee." An Englishwoman wrote the words; the music is a setting by Lowell Mason, an American composer, of a tune from Sir John Andrew Stevenson's collec-

tion of Irish melodies.

Of the six great hymns, each comes close to the heart of this man or that. They have all become a part of the life of the people. Of one of them, "Jesus, Lover of My Soul," Henry Ward Beecher said: "I would rather have written that hymn than have the fame of all the kings in the world."



The author of "Hark, the Herald Angels Sing" and more than six thousand other hymns



HE DRAMA OF BEETHOVEN'S CHORAL SYMPHONY

BY FRANCIS LORING PAYNE

A hundred years ago, on May 7th, a concert audience in Vienna was swept into a storm of enthusiasm by a hymn of joy, then heard for the first time. The crowded house in the most brilliant capital of Europe

made a din of applause, but through it the composer remained facing the stage. He did not hear; he did not know the tribute paid to him until one of the singers, Caroline Unger, took his arm and turned him round. Then he saw the applause -and understood.

It was the first performance of Beethoven's NinthSymphony —the "Choral Symphony"—in which he used the human voice in the setting of Schiller's "Ode to Joy."

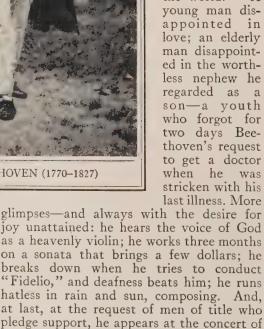
In this symphony Beethoven achieved joy at last, bringing it from the

pain of his life. Twenty-two years before that concert in Vienna he wrote, "O Providence, give me one day of pure joy!" The prayer is in a letter inscribed "to be read after my death." The desire followed him through years of loneliness and bitterness.

Yet this quest of joy, which found expression at its highest in the Ninth Symphony, persisted. The story of it is told in little glimpses. One shows Beethoven so poor he cannot leave the house for lack of proper shoes. Another glimpse reveals him as a young man, unshaven and in leather breeches, taken for Robinson Crusoe by a

passing child. These glimpses show him gradually growing deaf and receiving the vibrations of the piano strings through a strange apparatus held between his teeth; in maturity they disclose him at the piano, touching keys that give no musical sound for normal ears but still make music for him. Here he is with Goethe when royalty passes, and Beethoven proudly saying: 'Madame the Empress saluted me first.' Beethoven petted by the aristocracy, and Bee-

thoven deserted when the fashion changes to Italian music. Beethoven in luck again for the moment, peering into Vienna shop windows with his double eyeglass. Beethovenboasting that if he knew as much of war as of music he would vanquish Napoleon, and writing not long after that, in sickness, "I have not a friend and am alone in the world." A young man disappointed in love; an elderly man disappointed in the worthless nephew he regarded as a son—a youth who forgot for two days Beethoven's request to get a doctor when he was stricken with his



1824, "taking part in the direction," as the

program puts it, and gives the Ninth Sym-

phony to the world. As he entered, the audi-

encegave him five salvos of applause; tradition

accorded the imperial family only three.



LUDWIG VAN BEETHOVEN (1770-1827)



HE MOST QUOTED POEM AND ITS AUTHOR * *

BY VINCENT STARRETT

Thomas Gray wrote few poems, but one of them, the "Elegy," placed him among the immortals. Familiar to all of us are the lines:

Full many a gem of purest ray serene The dark unfathom'd caves of ocean bear: Full many a flower is born to blush unseen And waste its sweetness on the desert air.

The poem is rich too in single phrases that have become part of the common speech. "The rude forefathers of the hamlet;" "The short and simple annals of the poor;" "Some village Hampden . . . some mute, inglorious Milton;" "Far from the madding crowd's ignoble strife;" these perhaps are the most

frequently quoted.

Thomas Gray, the author of this remarkable poem, was born in Cornhill, London, on the day after Christmas, in 1716. He was educated at Eton, where he made the acquaintance of Horace Walpole, who, in his later distinguished position in the world of letters, became sponsor for Gray's immortal poem. In 1736 Gray entered at Peter House, Cambridge, and at the same time Walpole went to King's College. Gray was not a notable student, and in 1738 he left Peter House without a degree. In the spring of 1739 he set out with his friend Walpole on a tour of France and Italy, and the two were absent for two and a half years. Gray

returned to England just in time to witness his father's death.

His mother went to live at Stoke, near Windsor, and Thomas Gray returned to Cambridge, where he spent most of his remaining years.

It was the graveyard at Stoke—Stoke Poges churchyard—that inspired the famous

"Elegy."

The poem appeared in 1750, and was the result of years of revision and rewriting. At least three excellent stanzas once were included which do not now appear in the printed versions. Walpole's enthusiasm about the poem was great, and it was his persistent displaying of the manuscript that brought about its publication prematurely, much to the distress of the modest and

diffident poet.

Walpole had merely been requested by Gray to give his opinion of the "Elegy," but copies of the poem got about, and one of these fell into the hands of one William Owen, who announced his intention to publish it in his magazine, and requested the poet's cooperation. This situation forced the hand of the author, who then requested, through Walpole, that the "Elegy" be published by Dodsley in advance of the threatened Owen publication. As it happened, both publications appeared at the same time, and Owen's version was less inaccurate than Dodsley's. Dodsley, following instructions, did not publish the poet's name, but Owen did. Thus, almost contrary to the author's wishes, one of the world's greatest poems found its first public.



WHERE GRAY WROTE HIS "ELEGY"

The ivy-covered church of St. Giles at Stoke Poges, England, and the churchyard that inspired the immortal lines of Gray's poem





BEAUTY CONTEST AND ITS * * FATAL ENDING *

BY ANN F. CHAPIN

With frequent beauty contests going on in the United States and England, young femininity bids fair to be sifted down to its most comely example. But where is the modern face that could launch a thousand ships, or even a thousand naphtha launches? Which of our modern beauties can compare with Helen of Troy, who, we now know, was a real person, not a figment of Homer's brain?

One of the earliest of beauty contests was directly responsible for the Trojan War and the adventures of the lovely Helen. It all happened because Doris, the sea nymph, in making out the list of wedding guests at the marriage of her daughter Thetis with the grandson of Zeus, had neglected to send an invitation to Eris, goddess of discord. Inasmuch as Doris had fifty daughters, it is surprising that she did not make more mistakes in the wedding arrangements.

The wedding was a gala affair, and everyone had a good time except Eris, who stood
on the outskirts, gritting her teeth and vowing vengeance, until she hit upon the novel
plan of a beauty contest to enliven and
envenom the proceedings. She threw a
golden apple into the midst of the guests,
which bore the inscription: "For the
Fairest." Hera (called by the Romans
Juno), Aphrodite (Venus), and Athena
(Minerva) each claimed it at once and were
so insistent that they had to appeal to Zeus,
the god of gods, to settle the matter.

Now Zeus was a diplomat—how could he decide which was the fairest of women when one was his wife? He got out of it by leaving the decision to Paris, son of Priam, King of Troy, who was peacefully tending

his father's flocks on Mount Ida, and, being a mortal, had less to lose by making a choice. Accordingly, the three goddesses hurried off to Mount Ida.

The Metropolitan Museum of Art has a painted toilette box which was made in the early part of the fifth century B. C., and which vividly depicts the scene of this court of beauty. There sits the curly-haired Paris, shepherd's staff in hand. Behind him is a friend, and in front of him is the bearded Hermes (Mercury), the messenger of the gods, who is telling him that he is to be the arbitrator in this important question. Next stands Hera with her veil and royal scepter, trying to look composed. Athena has doffed her helmet, curled her long hair, and put on a diadem which she fondly hopes is more becoming than her armor. She carries a spear and looks somewhat nervously at Hera. Behind Athena, Aphrodite is conversing with her son Eros (Cupid) and smiling confidently.

Poor Paris! Was ever mortal in such a position? The goddesses were all lovely and their bribes simply overwhelming. Hera dangled before him power and riches past computing; Athena offered success in battle and much fame; while Aphrodite's reward was to be the fairest of mortal women for his wife. The trouble was, deciding in favor of one meant incurring the eternal enmity of the other two.

Paris pondered . . . and his sheep wandered all over the mountain, unobserved. Then suddenly he made up his mind and chose Aphrodite. It was this decision that caused the Trojan War; for Helen, wife of King Menelaus of Greece, was the fairest woman on earth, and Aphrodite persuaded her to elope with Paris (to whom the most beautiful woman had been promised) and escape to Troy. Immediately almost all of the gods and mortals took sides, plotting against each other and fighting. For many years it went on—all because of a beauty contest!



Gabriele d' Annunzio, the Italian poet who was one of her sponsors, has spoken of Pamela Bianco as "this wonderful child whose name is like the name of a new flower." The drawings of the phenomenal girl artist are like flowers, delicate, fragile, wind-blown—sprung from the enchanted soil of fairyland.

A few years ago when the Italian sculptor Bistolfi organized in Turin an exhibition of the art of children he asked Pamela's parents to allow her to contribute some of her sketches. The work of most of the other children was quite commonplace. Only Pamela's stoodout. It was not long before the artistic world of Italy was at her feet. Painters and critics who had seen reproductions of her drawings in the newspapers and magazines came from Rome, Florence, and Naples to see the originals. Not for a quarter of a century had an artist created such a stir in Italy as this thirteen-year-old girl.

A year later her drawings and paintings were shown in London. Again she caused a sensation. The exhibition-rooms were crowded by literary men, painters, royalties. The critics were astonished by her precise and authoritative drawing, her modeling, her vigorous and supple line, and the spontaneous grace of her fancy. At a time when everyone in England was practicing economy most of her output was bought during the first few days. Among the most enthusiastic of her patrons were several Royal Academicians. Conservative art galleries such

as the Tate and the South Kensington Museum bought for their permanent collections. An expert attached to the Tate Gallery said: "I fancy some old Chinese poet, loitering by the lilied marge of twinkling streams, would have understood the beautifully serene art of Pamela Bianco. He would have called her kinsman. No lotus on the silent water of the pool in the temple garden has more unconscious perfection."

Pamela's father is an Italian, her mother an Englishwoman who spent her childhood in Philadelphia. Signora Bianco was something of a prodigy herself. She wrote stories at a very early age and had a novel published when she was eighteen. Pamela began to draw when she was five. Her favorite subjects were rabbits and guinea pigs, elves and fairies. "She has never," her father testifies, "had a teacher of drawing or painting. We did not wish Pamela to lose any of her originality through the influence of others."

The Biancos are at present in this country. Pamela, now a girl of seventeen, is internationally famous. During the past year her art has acquired maturity and a breadth that is surprising. Gone are the rabbits, the guinea pigs, and the fairies of her early childhood. Now, everything she sees attracts her—the human figure and face, landscape, fruit, and flowers. She uses many mediums—ink, oil, water color, tempera—with almost equal facility, choosing the one that will best express her mood. There is every indication of a steady growth in her art.

A practical, everyday sort of girl, she assists her mother in sewing and other household tasks. While she is not indifferent to the high praise she has received, she is utterly unspoiled by the honors heaped upon her.





HE STORY OF A PICTURE

HOPE

BY GEORGE FREDERICK WATTS

EDITORIAL NOTE: This is one of a series of stories about famous pictures and their painters that will be told in The Mentor from time to time.

To most people the idea of Hope in a despondent attitude is an anomaly. On the other hand, a well-satisfied Hope is a con-

tradiction also. for, if Hope be perfectly happy, what can she hope for?

Watts shows Hope surmounting the world. By desiring temporal things she has gained this position; she has reached the summit of all things earthly, but there must be something more. This seeking of hers has almost cost her her sight, and she has only one string left on her beloved lyre. Saddened by her lesson, but true to herself, she finds she can still make music on one string; she listens intently and knows she need not abandon her-

self to despair. And, as if to reassure her,

one bright star shines above her.

The picture is painted in misty blues and green. Watts liked this misty effect because he hoped, by using it, to make his paintings more symbolic and better vehicles for his moralizing. The figure is slender and æsthetic, and the folds of her robe are delicately painted. Matter-of-fact persons, though, have criticized the drawing of the right leg, asserting that it would not be seen in this position if it rested on a sphere.

George Frederick Watts was born in London in 1817 and lived a quiet and happy life, surrounded by such friends as Tennyson, Browning, Ruskin, Thackeray, Leighton, Millais, Holman Hunt, and Mrs. Norton, a charming lady who was the inspiration and model for Meredith's heroine Diana of the Crossways. He was particularly interested in painting a huge vaulted ceiling in fresco, illustrating the Progress of Cosmos, and even offered to decorate Euston Station with this scheme at the cost of his materials only. The refusal of this offer, and his short-lived unhappy marriage with Ellen Terry, the actress, were the misfortunes of

his otherwise harmonious existence. He painted fragments of his plan: Cosmos various symbolic and legendary paintings which hang in the Tate and other galleries. He also did a series of portraits of famous men, many of which he presented to the National Portrait Gallery.

He painted not to "charm the eye" so much as to "suggest great thoughts that appeal to the imagination and the heart and kindle all that is best and noblest in humanity." Twice he refused a baronetcy; he

gave generously to charities, and was entirely uninterested in piling up wealth or

goods. Watts had a frail body but a great aim, and perceptions almost too fine for human hands to express. Death to him was not a "King of Terrors" connected with skeletons, but a mysterious and tender presence whom he portrayed often with Life and Love in his abstract paintings. He died in 1904, and his wife has collected in a memorial chapel a group of his paintings and sculpture with the idea of making it as much as possible a Progress of Cosmos.



HOPE-Painting by George Frederick Watts



HESTORY OF A PICTURE

HOPE

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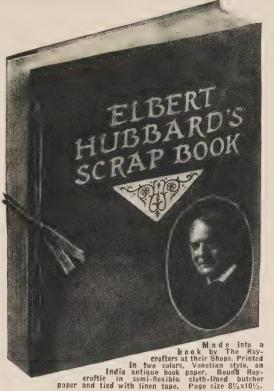
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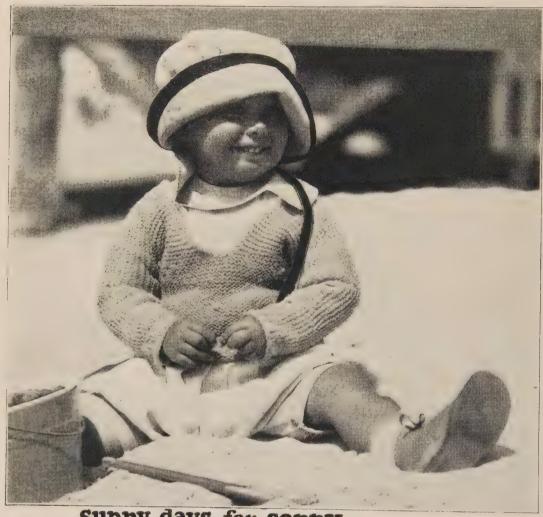
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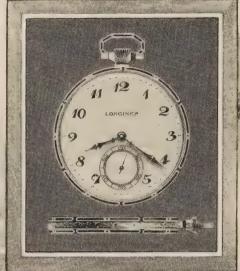
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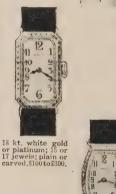
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THE OPEN LETTER



N MANY old pictures we see the court jester, in his fantastic raiment, with his cap and jingling bells and his bauble. Though called the "fool," he

was far from being a fool as we understand the term to-day. Often he, and he alone, stood for the sense and sanity of his age. In days when monarchs held arrogantly to their "right divine to govern wrong," when the king was regarded as the personal representative of the Deity on earth, and his opinions, like his person, were hedged in with an awful majesty, only the jester dared to raise his voice in speaking the truth. To impart shrewd wisdom with a disarming smile was the mission of the jester of old.

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Had there been jesters free to speak, to curb the arrogance of majesty with a pun, the head of Charles I might never have fallen on the scaffold at Whitehall; the French Revolution might never have blazed forth in its fury. In days of old it was that wise laugh of the jester that stood between the harsh and often unjust command of royalty and the people, and thereby saved royalty from what might have been the gathering storm of retaliation. Adverse criticism of the monarch's utterance from the mightiest subject in the land would have been high treason. But the jester, twirling his bauble and assuming the manner of a fool, could speak the truth bluntly.

Fiction has preserved for us two conspicuous figures of the jester of old in the Wamba of Sir Walter Scott's "Ivanhoe," and in Chicot, who plays a leading part in the novels written by Alexandre Dumas about France in the reign of the Valois kings. Despite their caps and bells these jesters are always the strong men and the wise men. It is the stratagem of Wamba that saves the life of the Black Knight, really King Richard the Lion-hearted, from the would-be assassins in the glades of Sherwood Forest. Chicot the jester is pictured not only as the finest wit but also as one of the most formidable swordsmen of his time. Capping his wisdom and strength in a splendid loyalty, Chicot loved and served faithfully the king whom he could not respect.

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We have the jester with us to-day. The kings and queens of theearth have departed—or most of them have—and now we have His Majesty the People of the United States, who, like the monarch of old, must be told the truth with a disarming smile and the air of a certain frivolity. In other words, we have, to all practical purposes, a figure that corresponds to the court jester of feudal times in the "columnist" of the daily newspaper

Though there is some dispute as to who was the originator of American "columning," there is no doubt that the first man to win a national, if not an international, reputation as an American "columnist" was Eugene Field, who, in his "Sharps and Flats," introduced into modern journalism the wit, the humor, the genius, the personality, and also the irresponsibility of the great jesters of history.

Field died nearly thirty years ago, but his memory lives with us, and now some of our brightest and best "columnists" are described as wearing "the mantle of Eugene Field." They are the true jesters of the

present day—the satirists and practical philosophers that entertain His Majesty the People.





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